دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

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Annotated Solutions

Lesson 20

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لُغَةُ الْقُرْآنِ
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Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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Form V – بَاب تَفَعَّلَ

(٢٠) اَلدَّرْسُ الْعِشْرُونَ

The Twentieth Lesson

اَلْمُدَرِّسُ : تَأَخَّرْتَ يَاأُسَامَةُ . أَيْنَ كُنْتَ؟

- The Teacher: You came late, O'Osama. Where were you?

أُسَامَةُ : لَا تُؤَاخِذْنِي يَاأُسْتَاذُ . إِنَّمَا ذَهَبْتُ إِلَى الْمُتَوَضَّأِ لِأَتَوَضَّأَ ، فَقَدْ حَانَ وَقْتُ الصَّلَاةِ .

(Pardon me!) [أَنْ] F III

- Osama: Don't blame me, O'teacher. I only went to the ablution (wudu) place to do wudu, (lit: so that I do wudu), the time of prayer has (already) approached.

اَلْمُدَرِّسُ : كَأَنَّكَ تُرِيدُ أَنْ تَقُولَ شَيْئاً يَامُوسَى .

- TT: Looks as if you want to say something, O'Musa.

مُوسَى : نَعَمْ . تَلَقَّيْتُ الْيَوْمَ رِسَالَةً مِنْ وَالِدِي . إِنَّهُ يُسَلِّمُ عَلَيْكَ

ظرف ٢ به

- Musa: Yes, I received today a letter from my father. Surely, he sends greetings (salam) to you.

اَلْمُدَرِّسُ : عَلَيْكَ وَعَلَيْهِ السَّلَامُ . جَزَاهُ اللهُ خَيْراً . إِذَا كَتَبْتَ إِلَيْهِ فَبَلِّغْهُ تَحِيَّاتِي .

أَمْرٌ F II — تَحِيَّةٌ

- TT: Greetings to you and to him. May Allah reward him with good. When you write to him, then convey my greetings to him.

- نَقْرَأُ الْآنَ حَدِيثاً . (يَكْتُبُ عَلَى السَّبُّورَةِ) . اِقْرَأْهُ يَاأُسَامَةُ .

- We (will) now read a hadith. (He writes on the writing board). Read it O'Osama.

أُسَامَةُ : عَنْ عُثْمَانَ (رَضِيَ اللهُ عَنْهُ) قَالَ : قَالَ رَسُولُ اللهِ ﷺ : «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ» . (رَوَاهُ الْبُخَارِيُّ) .

- O: From Usman (MABPWH) said: Allah's Messenger (PBUH) said: 'The best among you is the one who learns the Qur'an and teaches it.' (Al-Bukhari narrated it).

اَلْمُدَرِّسُ : مَنْ عُثْمَانُ (رَضِيَ اللهُ عَنْهُ) يَاعَلِيُّ؟

- TT: Who is Usman (MABPWH), O'Ali?

عَلِيٌّ : هُوَ صَحَابِيٌّ جَلِيلٌ ، وَأَحَدُ الْخُلَفَاءِ الرَّاشِدِينَ .

- Ali: He is an honourable companion, and one of the rightly guided caliphs (successor).

أُسَامَةُ : لِمَاذَا يُقَالُ لَهُ (ذُو النُّورَيْنِ) يَاأُسْتَاذُ؟

- O: Why is he called (possessor of the two lights), O'teacher?

اَلْمُدَرِّسُ : لِأَنَّهُ تَزَوَّجَ بِنْتَيْنِ مِنْ بَنَاتِ النَّبِيِّ ﷺ ، هُمَا : رُقَيَّةُ وَأُمُّ كُلْثُومٍ (رَضِيَ اللهُ عَنْهُمَا) . تَزَوَّجَ أَوَّلاً رُقَيَّةَ (رَضِيَ اللهُ عَنْهَا) ، وَبَعْدَ وَفَاتِهَا تَزَوَّجَ الْأُخْرَى .

(Chubby cheeks – Not a female name by itself)

- TT: Because he married two daughters from the daughters of the Prophet (PBUH). They are: Ruqayya and mother of Kulthum (MABPWT). He first married Ruqayya (MABPWH) and after her death married the other one.

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مَجْهُولٌ F V̄ تَوَفَّى - يَتَوَفَّى

مُوسَى : مَتَى تُوُفِّيَتْ رُقَيَّةُ (رَضِيَ اللهُ عَنْهَا)؟

- M: When Ruqayya (MABPWH) passed away/died or taken away.

الْمُدَرِّسُ : تُوُفِّيَتْ وَالرَّسُولُ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) بِبَدْرٍ. تَخَلَّفَ عُثْمَانُ (رَضِيَ اللهُ عَنْهُ) عَنِ الْمَعْرَكَةِ بِسَبَبِ مَرَضِهَا بِأَمْرِ رَسُولِ اللهِ ﷺ، وَأَقَامَ بِالْمَدِينَةِ الْمُنَوَّرَةِ يُمَرِّضُهَا. وَلَمَّا رَجَعَ رَسُولُ اللهِ ﷺ مِنْ بَدْرٍ زَوَّجَهُ أُخْتَهَا أُمَّ كُلْثُومٍ (رَضِيَ اللهُ عَنْهَا).

حَالٌ — بدل

- TT: She died while the Messenger (PBUH) was in Badr (battle), Usman (MABPWH) stayed behind from the battle because of her illness by the order of the Messenger (PBUH), and he remained in Madina-tul-Munawara to nurse her. And when the Messenger of Allah (PBUH) returned from Badr, he made him (Usman) marry her (Ruqayya) sister mother of Kulthum (MABPWH).

(يَرِنُّ الْجَرَسُ)

(The bell rings)

تَفَوَّقَ (F V̄) To be excellent/superior

أُسَامَةُ : غَداً نَذْهَبُ نَحْنُ الْمُتَفَوِّقِينَ إِلَى مَكَّةَ إِنْ شَاءَ اللهُ. أَتُرِيدُ شَيْئاً مِنْ هُنَاكَ؟

(مَخْصُوصٌ) [أَخُصُّ]

- O: Tomorrow we the successful ones will go to Makkah, if Allah Wills. Do you need anything from there?

الْمُدَرِّسُ : تَقَبَّلَ اللهُ عُمْرَتَكُمْ. أَرْجُو أَنْ لَا تَنْسَوْنِي فِي دَعَوَاتِكُمْ.

(دَعْوَةٌ - دَعَوَاتٌ)

- TT: May Allah accept your Umrah. I request you not to forget me in your prayers.

أُسَامَةُ : إِنْ شَاءَ اللهُ.

- O: If Allah Wills.

1- Answer the following questions:

١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَةِ :

(١) لِمَاذَا تَأَخَّرَ أُسَامَةُ؟

(٢) مَنِ الَّذِي تَلَقَّى رِسَالَةً مِنْ وَالِدِهِ؟

(٣) لِمَاذَا تَخَلَّفَ عُثْمَانُ (رَضِيَ اللهُ عَنْهُ) عَنْ مَعْرَكَةِ بَدْرٍ؟

(٤) مَتَى تَزَوَّجَ عُثْمَانُ (رَضِيَ اللهُ عَنْهُ) أُمَّ كُلْثُومٍ (رَضِيَ اللهُ عَنْهَا)؟

See next page

2- Among the categories of augmented three letter verbs, is the category of form (تَفَعَّلَ = فَعَّلَ + تَ). In it a 'ta' is added before the 'fa', and the 'ain' is doubled, so in it (form V̄), two letters are added, e.g.: He learned/studied, He got married.

٢ - مِنْ أَبْوَابِ الْفِعْلِ الثُّلَاثِيِّ الْمَزِيدِ بَابُ (تَفَعَّلَ=تَ+فَعَّلَ). زِيدَتْ فِيهِ تَاءٌ قَبْلَ الْفَاءِ، وَضُعِّفَتِ الْعَيْنُ، فَفِيهِ حَرْفَانِ زَائِدَانِ، نَحْوَ: تَعَلَّمَ، تَزَوَّجَ.

Continue on Page 184

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١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ : Answer the following questions:

(١) لِمَاذَا تَأَخَّرَ أُسَامَةُ؟

(٢) مَنِ الَّذِي تَلَقَّى رِسَالَةً مِنْ وَالِدِهِ؟

(٣) لِمَاذَا تَخَلَّفَ عُثْمَانُ (رَضِيَ اللهُ عَنْهُ) عَنْ مَعْرَكَةِ بَدْرٍ؟

(٤) مَتَى تَزَوَّجَ عُثْمَانُ (رَضِيَ اللهُ عَنْهُ) أُمَّ كُلْثُومٍ (رَضِيَ اللهُ عَنْهَا)؟

1) Why was Osama late?

١. تَأَخَّرَ أُسَامَةُ لِأَنَّهُ ذَهَبَ إِلَى الْمُتَوَضَّأِ لِيَتَوَضَّأَ

Osama was late because he went to the ablution (wudu) place to do wudu.

2) Who is the one who received a letter from his father?

He is Musa.

2. هُوَ مُوسَى

3) Why did Usman (MABPWH) stay behind from the battle/campaign of Badr?

3. تَخَلَّفَ عُثْمَانُ عَنْ مَعْرَكَةِ بَدْرٍ بِسَبَبِ مَرَضِ زَوْجِهِ رُقَيَّةَ (رَضِيَ اللهُ عَنْهُ)

Usman (MABPWH) stayed behind from the battle of Badr because of the illness of his wife Ruqayya.

4) When did Usman (MABPWH) marry mother of Kulthum (MABPWH).

4. تَزَوَّجَ عُثْمَانُ أُمَّ كُلْثُومٍ بَعْدَ وَفَاةِ رُقَيَّةَ (رَضِيَ اللهُ عَنْهُ)

Usman (MABPWH) married mother of Kulthum (MABPWH) after the death of Ruqayya (MABPWH).

Return to Previous Page

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(أَمَلَ - يَأْمَلُ)

❊ Extract from the lesson the verbs mentioned in it from form (تَفَعَّلَ). **See Underlined in the lesson**

❊ اِسْتَخْرِجْ مِنَ الدَّرْسِ الْأَفْعَالَ الْوَارِدَةَ فِيهِ مِنْ بَابِ (تَفَعَّلَ).

FV

3- Ponder over the example, then give the Present tense, and the Imperative and the active participle and the Verbal noun from the following verbs.

٣ - تَأَمَّلِ الْمِثَالَ، ثُمَّ هَاتِ الْمُضَارِعَ، وَالْأَمْرَ، وَاسْمَ الْفَاعِلِ وَالْمَصْدَرَ مِنَ الْأَفْعَالِ الْآتِيَةِ :

الْمَاضِي (The Past)	الْمُضَارِعُ (The Present)	الْأَمْرُ (The Imperative)	اِسْمُ الْفَاعِلِ (Active Participle)	الْمَصْدَرُ (The Verbal Noun)	تَفَعُّلٌ (تَبَسُّمٌ)
تَعَلَّمَ	يَتَعَلَّمُ	تَعَلَّمْ	مُتَعَلِّمٌ	تَعَلُّمٌ	Learning, study
تَحَدَّثَ	يَتَحَدَّثُ	تَحَدَّثْ	مُتَحَدِّثٌ	تَحَدُّثٌ	Discussion, speaking
تَكَلَّمَ	يَتَكَلَّمُ	تَكَلَّمْ	مُتَكَلِّمٌ	تَكَلُّمٌ	Conversation, Discussion
تَذَكَّرَ	يَتَذَكَّرُ	تَذَكَّرْ	مُتَذَكِّرٌ	تَذَكُّرٌ	Rememberance, Mention
تَأَخَّرَ	يَتَأَخَّرُ	تَأَخَّرْ	مُتَأَخِّرٌ	تَأَخُّرٌ	Delay / Lateness

4- Ponder over the example, then give the Present tense, and the Imperative and the Verbal noun from the following verbs.

٤ - تَأَمَّلِ الْمِثَالَ، ثُمَّ هَاتِ الْمُضَارِعَ وَالْأَمْرَ وَالْمَصْدَرَ مِنَ الْأَفْعَالِ الْآتِيَةِ :

الْمَاضِي	الْمُضَارِعُ	الْأَمْرُ	الْمَصْدَرُ	أَصْلُهُ (Its original)	
تَغَدَّى	يَتَغَدَّى (يُ)	تَغَدَّ	تَغَدٍّ / التَّغَدِّي	تَغَدُّيٌ	تَغَدِّيٌ → تَغَدٍّ; ي with tanwîn and Kasrah before are not compatible
تَعَشَّى	يَتَعَشَّى	تَعَشَّ	تَعَشٍّ / التَّعَشِّي	تَعَشُّيٌ	
تَلَقَّى	يَتَلَقَّى	تَلَقَّ	تَلَقٍّ / التَّلَقِّي	تَلَقُّيٌ	
تَمَنَّى	يَتَمَنَّى	تَمَنَّ	تَمَنٍّ / التَّمَنِّي	تَمَنُّيٌ	
تَأَنَّى	يَتَأَنَّى	تَأَنَّ	تَأَنٍّ / التَّأَنِّي	تَأَنُّيٌ	اِقْرَأْ بِتَأَنٍّ — Read slowly / carefully

5- (He died) is built with (on the pattern of) the Passive voice = He died. And the Passive Participle from it = The one who passed away (the deceased).

٥ - (تُوُفِّيَ) بِالْبِنَاءِ لِلْمَجْهُولِ = مَاتَ. وَاسْمُ الْمَفْعُولِ مِنْهُ : مُتَوَفًّى.

تَوَفَّى - يَتَوَفَّى - تَوَفٍّ
- To take full share
- Allah has taken someone unto him. (Allah gave him death)

مُتَوَفًّى
The one who died

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6- Ponder over the following examples of the form (تَفَعَّلَ) and specify in them the past, and the present, and the imperative, and the verbal noun, and the active participle, and the passive participle, and the noun of place.

٦ - تَأَمَّلِ الْأَمْثِلَةَ لِبَابِ (تَفَعَّلَ)، وَعَيِّنْ فِيهَا الْمَاضِيَ وَالْمُضَارِعَ وَالْأَمْرَ وَالْمَصْدَرَ وَاسْمَ الْفَاعِلِ وَاسْمَ الْمَفْعُولِ وَاسْمَ الْمَكَانِ :

(١) أَنَـــا مُتَزَوِّجٌ. — 1) I am married.

(٢) أُرِيدُ أَنْ أَتَحَدَّثَ إِلَيْكَ فِي مَوْضُوعٍ مُهِمٍّ. — 2) I want to speak to you on an important subject.

(٣) أَتَكَلَّمُ ثَلَاثَ لُغَـــاتٍ. — 3) I speak three languages.

(٤) لَمْ أَتَلَقَّ رِسَالَةً مِنْ أَهْلِي مُنْذُ شَهْرٍ أَوْ أَكْثَرَ. — 4) I did not receive a letter from my family since one month or more.

(٥) فِي التَّأَنِّي السَّلَامَةُ، وَفِي الْعَجَلَةِ النَّدَامَةُ. — 5) In caution (being cautious) (there) is safety, and in hurry is regret.

(٦) اَلْآنَ تَذَكَّرْتُ اسْمَهُ — 6) Now I remember his name.

(٧) حَاوَلَ اللِّصُّ دُخُولَ الْبَيْتِ بِتَسَلُّقِ الْجِدَارِ. — 7) The thief tried entering the house by climbing the wall.

(٨) تَعَالَـــوا نَتَغَـــدَّ. — 8) Come (all) we will have lunch.

(٩) أَتَعَشَّى بُعَيْدَ صَلَاةِ الْمَغْرِبِ. — 9) I eat my dinner right after the maghrib / ayer. (إِسْمُ تَصْغِيرٍ)

(١٠) نَحْنُ وَرَثَةُ الْمُتَوَفَّى. — 10) We are the heirs of the deceased.

(١١) أَمُتَوَضِّئٌ أَنْتَ؟ — 11) Are you with wudu.

(١٢) هَذِهِ الْحَدِيقَةُ مُتَنَفَّسُ أَهْلِ الْمَدِينَةِ. — 12) This garden is a breathing (relaxation) place for the people/residents of the city.

(١٣) أَخِرِّيجُ الْجَامِعَةِ الْإِسْلَامِيَّةِ أَنْتَ؟ - نَعَمْ. تَخَرَّجْتُ فِي كُلِّيَّةِ اللُّغَةِ الْعَرَبِيَّةِ عَامَ ١٤٠٠هـ. — 13) Are you the graduate of the Islamic University? Yes. I graduated in the faculty of the Arabic Language in 1400 A.H.

(١٤) قَالَ تَعَالَى : ﴿وَتَوَكَّلْ عَلَى ٱلْحَيِّ ٱلَّذِي لَا يَمُوتُ﴾ [ٱلْفُرْقَانُ/٥٨]. — 14) The Exalted said : 'And put your trust in The Living (Ever Living) Who does not die.'

(١٥) وَقَالَ : ﴿فَتَلَقَّىٰٓ آدَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ﴾ [ٱلْبَقَرَةُ/٣٧]. — 15) And he said, 'Then Adam (PBUH) received words from his Lord.'

7- It is permissable to drop one 'ta' from (تَتَفَعَّلُ) like in the following two examples:

٧ - يَجُوزُ حَذْفُ إِحْدَى التَّاءَيْنِ مِنْ (تَتَفَعَّلُ) كَمَا فِي الْمِثَالَيْنِ الْآتِيَيْنِ :

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(١) ﴿تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ . . .﴾ [الْقَدْرُ/٤]. (تَنَزَّلُ) أَصْلُهُ (تَتَنَزَّلُ).

1) 'The angels and the spirit descend in it...' (تَنَزَّلُ) its original is (تَتَنَزَّلُ)

(٢) ﴿وَلَا تَجَسَّسُوا . . .﴾ [الْحُجُرَاتُ/١٢]. (تَجَسَّسُوا) أَصْلُهُ (تَتَجَسَّسُوا).

2) 'And do not spy on someone!....' (تَجَسَّسُوا) its original is (تَتَجَسَّسُوا).

٨ - تَأَمَّلِ الْمِثَالَ، ثُمَّ أَكْمِلِ النَّاقِصَ :

8- Ponder over the example, then complete the deficient/incomplete:

(١) زَوَّجَنِي أَبِي بِنْتَ عَمِّي. تَزَوَّجْتُ بِنْتَ عَمِّي.

Form V

1) I married my uncle's (pat) daughter. My father married me to my uncle's (pat) daughter

(٢) عَلَّمَنِي زَمِيلِي اللُّغَةَ الْيَابَانِيَّةَ. تَعَلَّمْتُ اللُّغَةَ الْيَابَانِيَّةَ.

Form II

2) I studied/learned the Japanese language. My classmate taught me the Japanese language.

٩ - (لَمَّا رَجَعَ رَسُولُ اللهِ ﷺ مِنْ بَدْرٍ زَوَّجَهُ أُخْتَهَا أُمَّ كُلْثُومٍ). هَذِهِ (لَمَّا) الْحِينِيَّةُ). وَهِيَ ظَرْفُ زَمَانٍ. وَتَخْتَصُّ بِالْمَاضِي وَيَكُونُ جَوَابُهَا فِعْلًا مَاضِيًا، نَحْوَ:

9- (When the Messenger of Allah (PBUH) returned from Badr, he made him (Usman) marry her (Ruqayya) sister mother of Kulthum (MABPWH). This (is لَمَّا of time). And it is adverb of time. And it is reserved for the past and its answer is (also) in the past, e.g.:

(١) لَمَّا سَمِعْتُ الْأَذَانَ/تَوَضَّأْتُ وَتَوَجَّهْتُ إِلَى الْمَسْجِدِ.

1) When I heard the azan, I did wudu and went towards the masjid.

(٢) لَمَّا وَصَلْنَا إِلَى مَكَّةَ/أَسْرَعْنَا إِلَى بَيْتِ اللهِ الْحَرَامِ.

2) When we reached Makkah, we hurried towards the House of Allah the Haram.

وَفِي التَّنْزِيلِ فِي قِصَّةِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ): ﴿فَلَمَّا رَأَى الْقَمَرَ بَازِغًا/قَالَ هَذَا رَبِّي﴾ [الْأَنْعَامُ/٧٧].

And in the Qur'an in the story of Ibrahim (PBUH): 'When he saw the moon rising, he said this is my Lord.'

حال

١٠ - (غَدًا نَذْهَبُ نَحْنُ الْمُتَفَوِّقِينَ). هُنَا (الْمُتَفَوِّقِينَ) مَنْصُوبٌ عَلَى الْاخْتِصَاصِ. وَهُوَ مَفْعُولٌ لِلْفِعْلِ (أَخُصُّ)، وَهَذَا الْفِعْلُ وَاجِبُ الْحَذْفِ.

أَخُصُّ

10- (Tomorrow, we the outstanding students go). Here 'the outstanding' is accusative due to 'specializing' and it is an object of the verb (I specify/I mean), and this verb must be omitted.

وَيَأْتِي (الْمَخْصُوصُ) لِبَيَانِ الْمَقْصُودِ بِالضَّمِيرِ (نَحْنُ)، نَحْوَ:

And (the act of specializing) comes to clarify what is aimed at by the pronoun, e.g.:

(١) نَحْنُ الْمُسْلِمِينَ لَا نَخَافُ إِلَّا اللهَ.

1) We, the Muslims do not fear anybody except Allah.

خَصَّ - يَخُصُّ ← (خَاصٍّ) خَاصٌّ ← مَخْصُوصٌ

أَخُصُّ

مَفْعُولٌ بِهِ لِ (أَخُصُّ) مَنْصُوبٌ

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(٢) نَحْنُ طُلَّابَ الْمَعْهَدِ نَسْكُنُ فِي الْمَهْجَعِ الْأَوَّلِ .

2) We the students of the institute, we live in the first hostel.

وَفِي الْحَدِيثِ الشَّرِيفِ : «إِنَّا مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَثُ» .

And in the noble hadith, 'we the group of the Prophets, we are not inherited (i.e., all of the remains go to the state)

اِمْلأِ الْفَرَاغَ فِيمَا يَأْتِي بِـ (مَخْصُوصٍ) مُنَاسِبٍ :

Fill in the blanks with a suitable special (word)

(١) نَحْنُ طُلَّابُ الْمَعْهَدِ نَدْرُسُ صَبَاحاً وَمَسَاءً .

1) We, the students of the institute study morning and evening.

(٢) نَحْنُ الْمُسْلِمِينَ (لَا نُشْرِكُ بِاللهِ شَيْئاً) .

2) We, the Muslims do not associate anything with Allah.

❋ تَمْرِينٌ شَفَوِيٌّ : يَأْتِي كُلُّ طَالِبٍ بِمِثَالٍ لِـ(الْاِخْتِصَاصِ) مُسْتَعْمِلاً الْاِسْمَ الْمَنْسُوبَ إِلَى بَلَدِهِ، نَحْوُ: نَحْنُ الْهُنُودَ/ نَحْنُ الْيَابَانِيِّينَ/ نَحْنُ الْأَفَارِقَةَ

❋ Oral exercise: Every student comes with /gives an example with 'the specification' using the name attributed/lineage to his country, e.g.: we, the Indians/ We, the Japanese /We, the Africans.

١١ ـ هَاتِ مُضَارِعَ الْأَفْعَالِ الْآتِيَةِ :

11- Give present tense of the following verbs:

بَلَّغَ	تَوَجَّهَ	تَجَسَّسَ	أَسْرَعَ	بَزَغَ
يُبَلِّغُ	يَتَوَجَّهُ	يَتَجَسَّسُ	يُسْرِعُ	يَبْزُغُ
To convey/ communicate	To face towards	To spy/ be nosy	To hasten	To rise/ appear
FII	FV	FV	FIV	

١٢ ـ هَاتِ مُفْرَدَ: خُلَفَاءَ، وَرَثَةَ، مَعَاشِرَ.

12- Give singular:

خَلِيفَةٌ	وَارِثٌ	مَعْشَرٌ
Successor	Heir	Community

١٣ ـ هَاتِ جَمْعَ : رِسَالَةٌ، حَدِيقَةٌ، أَهْلٌ، وَفَاةٌ.

13- Give plural:

رَسَائِلُ	حَدَائِقُ	أَهَالٍ (الْأَهَالِي) (أَهْلُونَ)	وَفَيَاتٌ
Letters	Gardens	Families	Deaths

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

تَوَضّأَ يَتَوَضَّأُ تَوَضُّؤًا (V) To perform ablution before prayer

(اسْمُ الْفَاعِلِ) مُتَوَضِّئٌ ، (اسْمُ الْمَكَانِ) مُتَوَضَّأٌ Ablution place, the one doing ablution

حَانَ يَحِينُ حَيْنًا (a-i) To approach, to arrive, to draw near to some place

حِينِيَّةٌ Related to time

تَلَقَّى يَتَلَقَّى تَلَقِّي (V) To take, to accept, to receive

سَلَّمَ يُسَلِّمُ تَسْلِيمًا (II) To protect someone from harm, to greet, to salute, to surrender

بَلَّغَ يُبَلِّغُ تَبْلِيغًا (II) To transmit, to notify, to carry, to communicate

تَعَلَّمَ يَتَعَلَّمُ تَعَلُّمًا (V) To study, to learn

صَاحَبَ يُصَاحِبُ مُصَاحَبَةً (III) To keep someone's company

صَحَابِيٌّ Companion of the Prophet (PBUH)

جَلَّ يَجِلُّ جَلًّا (a-i) To be exalted, to be great, lofty

جَلِيلٌ Someone who is great, lofty

خَلَفَ يَخْلُفُ خَلْفًا (a-u) To succeed or come after someone, to be in someone's place

خَلِيفَةٌ Deputy, successor (جَمْعٌ خُلَفَاءُ)

رَشَدَ يَرْشُدُ رَشْدًا (a-u) To be on the right path, to be guided

(اسْمُ الْفَاعِلِ) رَاشِدٌ Rightly Guided

تَزَوَّجَ يَتَزَوَّجُ يَتَزَوُّجًا (V) To get married

(اسْمُ الْفَاعِلِ) مُتَزَوِّجٌ Married

تَوَفَّى يَتَوَفَّى تَوَفٍّ (التَّوَفِّي) (V) To take one's full share

(مَبْنِيٌّ لِلْمَجْهُولِ) تُوُفِّيَ To die

(اسْمُ الْمَفْعُولِ) مُتَوَفًّى The one who was taken back or died

تَخَلَّفَ يَتَخَلَّفُ تَخَلُّفًا (V) To stay, to lag fall or fall behind

تَعَارَكَ يَتَعَارَكُ تَعَارُكًا (VI) To engage in fight

مَعْرَكَةٌ Battlefield, battle

سَبَّبَ يُسَبِّبُ تَسْبِيبًا (II) To cause something, to bring out

سَبَبٌ Cause, reason, means to obtain something, rope, tent, means of subsistence

مَرَّضَ يُمَرِّضُ تَمْرِيضًا (II) To tend a sick person

زَوَّجَ يُزَوِّجُ تَزْوِيجًا (II) To marry off someone with someone, to pair, to couple

رَنَّ يَرِنُّ رَنًّا (a-i) To ring a bell, to wail, to cry

تَفَوَّقَ يَتَفَوَّقُ تَفَوُّقًا (V) To be superior, to surpass, to be excellent, to pass an examination.

(اسْمُ الْفَاعِلِ) مُتَفَوِّقٌ Superior, outstanding

تَقَبَّلَ يَتَقَبَّلُ تَقَبُّلًا (V) To accept, to receive, to grant someone's request

دَعْوَةٌ (جَمْعٌ دَعْوَاتٌ) Invocations, supplications, prayers

ضَعَّفَ يُضَعِّفُ تَضْعِيفًا (II) To double, to compound, to multiply

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تَحَدَّثَ يَتَحَدَثُ تَحَدُّثًا (V) To speak, to talk to someone, to converse, to chat

تَكَلَّمَ يَتَكَلَّمُ تَكَلُّمًا (V) To speak, to express, to utter

تَذَكَّرَ يَتَذَكَّرُ تَذَكُّرًا (V) To remember, to think, to bear in mind

تَغَدَّى يَتَغَدَّى تَغَدٍّ (التَّغَدِّي) (V) To have breakfast or lunch

تَعَشَّى يَتَعَشَّى تَعَشٍّ (التَّعَشِّي) (V) To have dinner, to dine

تَمَنَّى يَتَمَنَّى تَمَنٍّ (التَّمَنِّي) (V) To desire, to wish

تَأَنَّى يَتَأَنَّى تَأَنٍّ (التَّأَنِّي) (V) To act slowly or patiently

وَضَعَ يَضَعُ وَضْعًا (a-a) To setup, to fix, to originate, to put up something in writing

مَوْضُوعٌ (اسْمُ الْمَفْعُولِ) Place, located

عَجِلَ يَعْجَلُ عِجْلًا (i-a) To hurry

عَجَلَةٌ Haste

نَدِمَ يَنْدَمُ نِدْمًا (i-a) To regret

نَدَامَةٌ Remorse

لَصَّ يَلُصُّ لَصًّا (a-u) To steal, to rob, to act stealthily.

لِصٌّ Thief

تَسَلَّقَ يَتَسَلَّقُ تَسَلُّقًا (V) To ascend, climb or mount something

جِدَارٌ Wall

بَعُدَ يَبْعُدُ بُعْدًا (u-u) To be distant, far away, far off

بُعَيْدَ (اسْمُ التَّصْغِيرِ) Soon after

وَرِثَ يَرِثُ وُرُوثًا (i-i) To be heir of someone.

وَرَثَةٌ (اسْمُ الْفَاعِلِ) Inheritors, heirs, وَارِثٌ (جَمْعٌ)

تَنَفَّسَ يَتَنَفَّسُ تَنَفُّسًا (V) To breath

مُتَنَفَّسٌ (اسْمُ الْمَكَانِ) Breathing space, escape

تَخَرَّجَ يَتَخَرَّجُ تَخَرُّجًا (V) To be educated, trained

خَرِّيجٌ Graduate

تَوَكَّلَ يَتَوَكَّلُ تَوَكُّلًا (V) To put one's trust in someone, to be appointed as representative

تَنَزَّلَ يَتَنَزَّلُ تَنَزُّلًا (V) To lower on something, to stoop, to give up, to renounce, to refrain

تَجَسَّسَ يَتَجَسَّسُ تَجَسُّسًا (V) To try to gain information, to spy, to explore

اِخْتَصَّ يَخْتَصُّ اِخْتِصَاصًا (VIII) To be distinguished, to be exclusive, to be relevant to something

تَوَجَّهَ يَتَوَجَّهُ تَوَجُّهًا (V) To turn one's face, to bend one's step

أَسْرَعَ يُسْرِعُ إِسْرَاعًا (IV) To be quick, fast or prompt

بَزَغَ يَبْزُغُ بَزِغًا (a-u) To come out, to dawn, to rise

بَازِغٌ (اسْمُ الْفَاعِلِ) Emerging

خَصَّ يَخُصُّ خُصُوصًا (a-u) To single out, to distinguish

مَخْصُوصٌ (اسْمُ الْمَفْعُولِ) Special, distinguished

قَصَدَ يَقْصِدُ قَصْدًا (a-i) To seek, to pursue, to go or walk up to someone, to try to say something

مَقْصُودٌ (اسْمُ الْمَفْعُولِ) Intended

خَافَ يَخَافُ خِيفَةً (a-a) To be afraid

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تَعَاشَرَ يَتَعَاْشَرُ تَعَاشُرًا (VI) To be intimate or associate with one another

مَعْشَرٌ Community, company, society

اِسْتَعْمَلَ يَسْتَعْمِلُ اِسْتِعْمَالًا (X) To apply, to use, to put into operation

مُسْتَعْمِلًا (اسْمُ الْفَاعِلِ) Using, User

نَسَبَ يَنْسِبُ نَسْبًا (a-i) To relate, to link

مَنْسُوبٌ (اسْمُ الْمَفْعُولِ) Related

أَفَارِقَةَ Africans, أَفْرِيقِي (جَمْعٌ)

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ٱلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ

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